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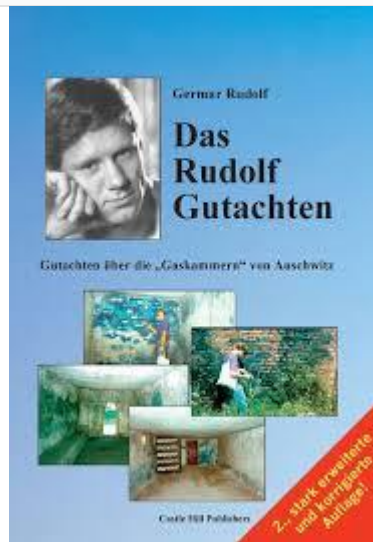
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Half a Century of Rebellion



— Interview with Germar Rudolf

October 29, 2014

Q: Thanks first of all that you have agreed to this interview.

A: You're most welcome.

Q: And then, of course, happy birthday! How does it feel to be half a century old?

A: Thanks, well, not good. But then again, I don't really care. After 50 years we all are of the same age. And a year is a pretty arbitrary time span, cosmologically speaking, so it really has little meaning in the larger framework of the universe. That's how I try to look at it.

Q: That's quite a perspective to have. But let's keep it simple. Here on earth, and that's what counts for us humans for now, a year is an important time span. Looking back at your first fifty years on this planet, what strikes you most?

A: How much I have changed. When I grew up in Germany, I could never even imagine living elsewhere and speaking other languages as if they were mine. And now here I am, doing exactly that. I am also a little ashamed of the narrow mindset I used to have when I was young, and I can only imagine how ashamed I will be of my current mindset, should I ever reach 100 and be able to look back with some wits left. I've grown mentally and matured, and

the mere fact that I can recognize this is perhaps the good thing about turning 50. But I can also see that there is a lot of room left to grow and mature in the future.

Q: Talking about growth and change, when I look at your own website at www.GermarRudolf.com, it seems that the site has been static ever since your last posting of February 2013. There doesn't seem to be any growth or change going on there. What is going on?

A: I simply don't have the time to keep the website up to date. I have collected a number of items here at home, about which I would like to write about on my website, but I simply have other priorities.

Q: What are these other priorities?

A: Family, plain and simple. In early 2013 my wife and I got licensed as foster parents, and in April of that year two foster children were placed in our home. Ever since it's been an emotional roller coaster ride for all of us, in particular for me, the primary care giver.

Q: So you are taking care of these kids?

A: Yes, these two foster kid and our own biological daughter, plus the household coming

with it. You know: house cleaning, lawn mowing, cooking and so on. My wife and I, we have what you might call inverted gender roles, if you take the usual gender roles as the norm where Mommy stays at home and takes care of the kids and Daddy pursues a career and provides financial security. My wife has a career she does not want to give up, and I had mine destroyed early in my professional life and little to fall back on. So the choice came naturally. As a matter of fact, we had already decided in 2004, when we were expecting our daughter, that I would stay home and take care of her.

Q: For most of your professional life you have been an author, editor and the publisher of your two outlets, Castle Hill Publishers and Theses & Dissertations Press. And I might add that as such you had quite an impact. Wasn't that a career worth continuing?

A: No, not really. After I had been arrested and deported from the US back in 2005, my small publishing company got into serious trouble, as there was nobody at the helm with the required skills. By the time I got out of prison in 2011, there was little left that could provide financial security for a family.

Q: But you had started from zero before, while a family breadwinner, back in 1996. Why didn't you try this again in 2011?

A: True, I had built up that small publishing company against all odds, which also meant, though, that I was sacrificing my first family in the process. My first wife left me and filed for divorce, not least because I was putting my work before my family. When I got a second chance with my second wife, my priorities had changed. I am simply not putting my family in jeopardy anymore for the sake of publishing controversial material. Especially not my kids. It did hurt tremendously when I had my first two kids taken away from me. I don't want to go through this trauma again. Besides, I love being a daddy. That is therefore my primary passion in life for the time being.

Q: Did prison change you after all? I remember reading letters you sent from the German prisons where you were held for your writings. They sounded quite belligerent and rebellious. And even afterwards, in 2012, you published a book titled "Resistance Is Obligatory" that followed the same line. What has changed?

A: Well, what do people do when they are scared in the dark? They pretend to be courageous by whistling a song or talking loudly and proudly. That was part of it. You need a certain amount of rhetoric to get through trying times. Plus, I really didn't know back then what exactly I would do after my release. My wife and I decided to go the foster route only in late 2012

when our attempts at having another child of our own weren't going anywhere. I wasn't even sure I wanted another baby. Going a third time through the diaper things seemed a little too much for me. So starting with kids that were a little older seemed logical.

Q: And do you regret this decision?

A: Sometimes yes, when the drama is peaking and frustrations wear me down. But usually I do not regret it, even if times are rough. The children of other parents who have gone through a lot of trauma of their own early in life are quite a different challenge than your own children. If you are a decent parent, your own kids have no trauma to deal with. Foster kids, however, usually come with so much emotional baggage that it really is a struggle to take care of them. And from the experience of my wife, who has worked with troubled children for more than two decades, I know that sometimes these children remain scarred for the rest of their lives. No matter how loving and caring you are as a foster or adoptive parent, some of them will never be emotionally fully balanced and might never reach their full potential. And that is so sad to see.

Q: Is that what you are going through with the two kids you have taken on?

A: Well, when they came into our home, they were an emotional mess. They have come a long way since, but they both still have lots to work on. So it's an ongoing drama. On the other hand, I love children, and I want these children to be loved. So that's what I do. Then, after lots of tender loving care, of nurturing and guiding discipline, we started recognizing the progress they are making, how they are flourishing now, compared to what we first saw. And that is so rewarding. It simply makes me happy. More than anything else I could ever do. Plus I also see our own daughter grow emotionally when she does her part to help these two younger foster siblings to become better persons. My daughter is absolutely amazing in this regard. She is an awesome role model for them.

Q: So are you out of revisionism for good then?

A: No, but I play more of a supporting role with various projects in the background. I have a lot of experience and knowledge in the field, and I want others to benefit from it on their way to making a difference. For now it's simply time for me to step back and let others take the lead.

Q: I take it from this that your views and emotions about revisionism have not changed?

A: No, not at all. Well, maybe marginally when it comes to revisionism's role in the world. But not about its scholarly approach and contents.

Q: What do you think about revisionism's role in the world?

A: I've become more of a purist. I think revisionism ought to be an academic enterprise and should avoid any entanglement with social or political groups. At this moment, there is no chance that revisionism will have a considerable breakthrough anywhere. We need a major paradigm shift in the Western world for this to happen. So for now, all we can do is collect evidence and prepare it in a way for posterity to see and understand, once the time has come.

Q: Hasn't that always been your position?

A: Well, I may have had that insight, but I myself was acting against it at times, because I thought for many years that a breakthrough is imminent. I don't believe in breakthroughs anymore.

Q: Any examples you care to give about such an entanglement of revisionism with politics?

A: That's a question I hate, because no matter what I say, there will be people resenting it, and I've had it with resentment. So I take the Fifth.

Q: You have given David Duke several interviews over the past three years. He's very political in his approach, is he not?

A: Yes.

Q: Doesn't that count as a case of entangling revisionism with politics?

A: No, because first of all Germar Rudolf is not revisionism. When I talk to David Duke or anyone else, I am talking as an interviewer—a sounding board—not as a representative of any sort of position. In addition, even if I were talking as a representative of something, talking

to people is a profoundly human activity which should never be curtailed. I therefore reserve the right to talk to anyone who talks to me in a decent way. What I was referring to was entanglement on an organizational level.

Q: Will we see you again as an openly active revisionist at some point in the future?

A: Maybe. I keep my options open. It all depends on developments far outside my control.

Q: What's your most important wish for your 50th birthday?

A: Apart from the usual wishes – happiness and health for me and my loved ones?

Q: Let's focus on revisionism.

A: Well, I still wish for a breakthrough. But it won't come by itself. It will take a lot of work and dedication, perseverance and circumspection.

Q: Well, this won't happen for your 50th, I'm afraid. Maybe something smaller. What would you wish from our readers?

A: An understanding for my current priorities in life, and if they think revisionism is important, I'd hope they'd pitch in wherever they think they can.

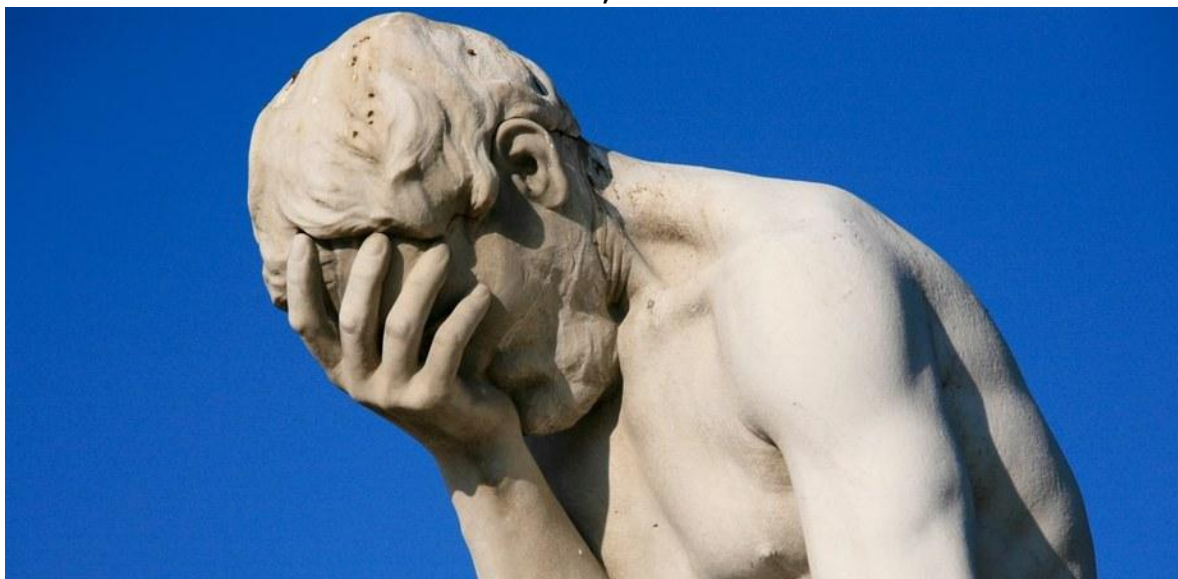
Q: Thanks a lot for this interview

A: I'm the one who should be grateful for lending me your audience.

<http://germarrudolf.com/2014/10/half-a-century-of-rebellion-interview-with-germar-rudolf/>

The 10 stuff-ups we all make when interpreting research

3 October 2014, 6.20am AEST



Oh no – not that mistake again. [Flickr/Alex Proimos, CC BY-NC](#)

UNDERSTANDING RESEARCH: What do we actually mean by research and how does it help inform our understanding of things?

Understanding what's being said in any new research can be challenging and there are some common mistakes that people make.

Have you ever tried to interpret some new research to work out what the study means in the grand scheme of things?

Well maybe you're smart and didn't make any mistakes – but more likely you're like most humans and accidentally made one of these 10 stuff ups.

1. Wait! That's just one study!

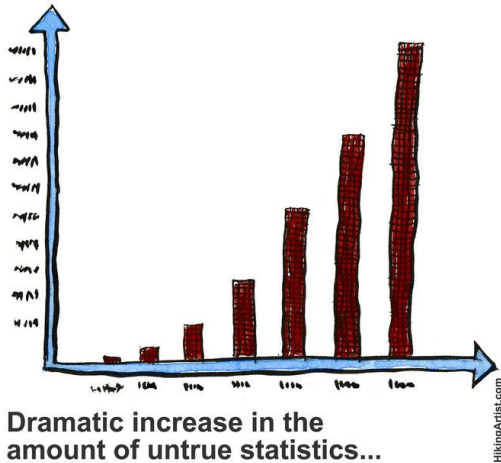
You wouldn't judge all old men based on just Rolf Harris or Nelson Mandela. And so neither should you judge any topic based on just one study.

If you do it deliberately, it's cherry-picking. If you do it by accident, it's an example of the [exception fallacy](#).

The well-worn and thoroughly discredited case of the measles, mumps and rubella ([MMR](#)) vaccine [causing autism](#) serves as a great example of both of these. People who blindly accepted Andrew Wakefield's (now [retracted](#)) study - when all the other evidence was to the contrary - fell afoul of the exception fallacy. People who selectively used it to oppose vaccination were cherry-picking.

2. Significant doesn't mean important

Some effects might well be statistically significant, but so tiny as to be useless in practice.



Do you know what they say about statistics? [Flickr/Frits Ahlefeldt-Laurvig, CC BY-ND](#)

Associations (like [correlations](#)) are great for falling foul of this, especially when studies have huge number of participants. Basically, if you have large numbers of participants in a study, significant associations tend to be plentiful, but not necessarily meaningful.

One example can be seen [in a study](#) of 22,000 people that found a significant ($p < 0.00001$) association between people taking aspirin and a reduction in heart attacks, but the size of the result was miniscule. The difference in the likelihood of heart attacks between those taking aspirin every day and those who weren't was less than 1%. At this effect size – and considering the possible costs associated with taking aspirin – it is dubious whether it is worth taking at all.

3. And effect size doesn't mean useful

We might have a treatment that lowers our risk of a condition by 50%. But if the risk of having that condition was already vanishingly low (say a lifetime

risk of 0.002%), then reducing that might be a little pointless.

We can flip this around and use what is called Number Needed to Treat ([NNT](#)).

In normal conditions if two random people out of 100,000 would get that condition during their lifetime, you'd need all 100,000 to take the treatment to reduce that number to one.

4. Are you judging the extremes by the majority?

Biology and medical research are great for reminding us that not all trends are linear.

We all know that people with very [high salt intakes](#) have a greater risk of cardio-vascular disease than people with a moderate salt intake.



Too much or too little salt - which is worse? [Flickr/JD Hancock, CC BY](#)

But hey – people with a very low salt intake may also have a [high risk of cardio-vascular disease](#) too.

The graph is U shaped, not just a line going straight up. The people at each end of the graph are probably doing different things.

5. Did you maybe even want to find that effect?

Even without trying, we notice and give more credence to information that agrees with views we already hold. We are attuned to seeing and accepting things that confirm what we already know, think and believe.

There are numerous example of this confirmation bias but studies such as [this](#) reveal how disturbing the effect can be.

In this case, the more educated people believed a person to be, the lighter they (incorrectly) remembered that person's skin was.

6. Were you tricked by sciencey snake oil?

A classic – The Turbo Encabulator.

You won't be surprised to hear that sciencey-sounding stuff is seductive. Hey, even the advertisers like to [use our words!](#)

But this is a real effect that clouds our ability to interpret research.

In [one study](#), non-experts found even bad psychological explanations of behaviour more convincing when they were associated with irrelevant neuroscience information. And if you add in a nice-and-shiny fMRI scan, look out!

7. Qualities aren't quantities and quantities aren't qualities

For some reason, numbers feel more objective than adjectivally-laden descriptions of things. Numbers

seem rational, words seem irrational. But sometimes numbers can confuse an issue.

For example, we know people don't enjoy waiting in long queues at the bank. If we want to find out how to improve this, we could be tempted to measure waiting periods and then strive to try and reduce that time.

But in reality you can only reduce the wait time so far. And a purely quantitative approach may miss other possibilities.

If you asked people to describe how waiting made them feel, you might discover it's less about how long it takes, and more about how uncomfortable they are.

8. Models by definition are not perfect representations of reality

A common battle-line between climate change deniers and people who actually understand evidence is the effectiveness and representativeness of climate models.

But we can use much simpler models to look at this. Just take the classic model of an atom. It's frequently represented as a nice stable nucleus in the middle of a number of neatly orbiting electrons.

While this doesn't reflect how an atom actually looks, it serves to explain fundamental aspects of the way atoms and their sub-elements work.

This doesn't mean people haven't had misconceptions about atoms based on this simplified model. But these can be modified with further teaching, study and experience.

9. Context matters

The US president Harry Truman once whinged about all his economists giving advice, but then immediately contradicting that with an "[on the other hand](#)" qualification.

Individual scientists - and scientific disciplines - might be great at providing advice from just one frame. But for any complex social, political or personal issue there are often multiple disciplines and multiple points of view to take into account.

To ponder this we can look at [bike helmet laws](#). It's hard to deny that if someone has a bike accident and hits their head, they'll be better off if they're wearing a helmet.



Do bike helmet laws stop some people from taking up cycling? [Flickr/Petar](#), CC BY-NC

But if we are interested in whole-of-society health benefits, [there is research](#) suggesting that a subset

of the population will choose not to cycle at all if they are legally required to wear a helmet.

Balance this against the number of accidents where a helmet actually makes a difference to the health outcome, and now helmet use may in fact be negatively impacting overall public health.

Valid, reliable research can find that helmet laws are both good and bad for health.

10. And just because it's peer reviewed that doesn't make it right

[Peer review](#) is held up as a gold standard in science (and other) research at the highest levels.

But even if we assume that the reviewers made no mistakes or that there were no biases in the publication policies (or that there wasn't any straight out deceit), an article appearing in a peer reviewed publication just means that the research is ready to be put out to the community of relevant experts for challenging, testing, and refining.

It does not mean it's perfect, complete or correct. Peer review is the beginning of a study's active public life, not the culmination.

And finally ...

Research is a human endeavour and as such is subject to all the wonders and horrors of any human endeavour.

Just like in any other aspect of our lives, in the end, we have to make our own decisions. And sorry, appropriate use even of the world's best study does not relieve us of this wonderful and terrible responsibility.

There will always be ambiguities that we have to wade through, so like any other human domain, do the best you can on your own, but if you get stuck, get some guidance directly from, or at least originally via, useful experts.

This article is part of a series on [Understanding Research](#).

Further reading:

*[Why research beats anecdote in our search for knowledge](#)

*[Clearing up confusion between correlation and causation](#)

*[Where's the proof in science? There is none](#)

*[Positives in negative results: when finding 'nothing' means something](#)

*[The risks of blowing your own trumpet too soon on research](#)

*[How to find the knowns and unknowns in any research](#)

*[How myths and tabloids feed on anomalies in science](#)

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Let's now apply our gained wisdom about scientific research to this item from 2012

Thomas Kues

Comments on Treblinka Statements by Caroline Sturdy Colls January 28, 2012



Caroline Sturdy Colls

In November 2010 I published a blog entry on an online video concerning the research activity of a young British archaeologist from the University of Birmingham, Caroline Sturdy Colls, who had set out to refute "Holocaust Deniers" by locating the mass graves at the Treblinka "extermination camp" using "the most up-to-date scientific techniques."^[1]

Recently, a news report was published boldly stating that "mass graves at Nazi death camp Treblinka prove Holocaust deniers wrong." In this we read:^[2]

"A British forensic archaeologist has unearthed fresh evidence to prove the existence of mass graves at the Nazi death camp Treblinka. Some 800,000 Jews were killed at the site, in north east Poland, during the Second World War but a lack of physical evidence at the site has been exploited by Holocaust deniers. Forensic archaeologist Caroline Sturdy Colls has now undertaken the first co-ordinated scientific attempt to locate the graves."

It is worth recalling that the same triumphant claim that the "Holocaust deniers" finally and once and for all had been "refuted" was heard in connection with Kola's surveys at Belzec and Sobibór, which in reality turned out to refute the official version of events relating to these two camps. (For this see the two books of TBR's "Holocaust Handbooks" series on [Belzec](#) and [Sobibor](#) as shown to the right.)

The above quoted news item was more or less a push for a radio program, "Hidden Graves of the Holocaust," featuring Sturdy Colls as well as Yitzhak Arad and former Treblinka inmate Kalman Taigman, which was broadcast by BBC Radio 4 on 23 January 2012, 20:00 GMT.^[3] In anticipation of this radio program, on the same date, a podcast interview was uploaded by the University of Birmingham "Ideas Lab."^[4] In this we can listen to the following description of the methods employed by Sturdy Colls and her team, as well as some vague descriptions of their findings:

*

"Interviewer: What technology have you used to investigate the site?

Sturdy Colls: I used a number of non-invasive techniques at Treblinka and what this means is, as you quite rightly pointed out, the ground wasn't disturbed due to Jewish burial law so the methods used didn't involve any form of ground disturbance or excavation and this allowed us to investigate the historic and scientific potential of Treblinka but obviously it was very important that we recognised its religious and commemorative significance as well. So the techniques that were used, there was a process of archival research which involved looking at documentary records, revisiting historical data if you like, looking at known data and assessing it with an archaeological eye, so looking for information about the landscape. Then there was a process of looking for aerial photographs of the site, any ground based photography, accounts by the witnesses, plans that had been created, etc., to build up a database of information so that when I did do the survey all of that could be corroborated against my results. So in the field this involved field walking, so assessing the landscape, topographic survey which used advanced GPS and total station surveying to demarcate features on a plan of the site allowed us to record micro-topographic change which may be indicative of buried features. And also to assess the visibility of other features such as a number of artefacts that were actually identified in quite a remote part of the site. Then moving on from that to look below the ground I used a number of geophysical techniques, so quite often mentioned is ground penetrating radar and this was one of the methods used but this was also corroborated with other methods that detect other physical properties in the soil. So I also used resistance survey and an extension of that which allows 3D imaging of buried remains as well, to ensure that all of the properties of the buried remains could be characterised accurately.

Interviewer: And what have you discovered?

Sturdy Colls: Well the survey results when corroborated with historical information have indicated that there are a number of surviving building foundations at Treblinka just below the surface and also a considerable amount of obviously structural debris which the Nazis would have been simply unable to have removed from the site, and this supports accounts written by post-war investigators which commented upon the visibility of artefactual remains, structural remains, at the camp. We've also identified a number of pits at the site. Again, all these pits have been mapped and corroborated with witness plans and this is indicative of a number of probable graves at the site. It is recognised as part of the survey that the history of Treblinka didn't end with its abandonment by the Nazis. Issues such as post-war looting and the construction of the memorial itself and a number of other forms of landscape change that

have taken place at the site, you know, could confuse interpretation so it was essential that all of these were considered when the results from the geophysical survey in particular were being assessed. So then all of this data was married up with historical information so we seem to have a situation here where it's been commonly believed that all of the victims at Treblinka were cremated, they were destroyed without trace, however, the research has revealed a much more complex picture of the disposal patterns used by the Nazis. Looking at it from an offender profiling perspective, so a slightly more forensic point of view, the Nazis worked on, as do most offenders, this principle of least effort where they would actually have a burial method that very much matched the nature of their victims or their locations within the camp and there are a number of photographs and physical evidence that we observed on the ground at Treblinka that demonstrates that these bodies were not reduced to ash, that some survive as mass graves in the truest sense and that also the ashes of the victims were redeposited into the pits that they were originally exhumed from upon Himmler's order in 1943. Also with the topographic survey we've demonstrated that the camp as it's marked currently on the ground by the modern memorial was actually much larger, that the boundaries of the camp should have been 50 metres further north and this has a knock-on effect for a number of structures within the camp itself. So we can examine it from a spatial point of view and look at all of these features in relation to each other and hopefully eventually start to build up a more detailed map of the camp as it existed during its operation.

Interviewer: So you've now presented your findings to the authorities responsible for the memorial at Treblinka. Does this conclude investigations at the Treblinka site or is it sort of an ongoing project?

Sturdy Colls: It's absolutely an ongoing project. The survey demonstrated that the site has got huge potential in terms of what we can learn from the application of archaeological method and very much was the tip of the iceberg in terms of being the first survey of what I hope will be many more to come. I hope to return to the site later on this year and there will be subsequent seasons of fieldwork in coming years. As I mentioned, at the moment what we've got is a map of what survived at the camp as a result of my findings. However, in order to build up a map of the camp as it existed we need to do more work, we need to survey the site. Only a small proportion of the site has actually been surveyed so there's huge potential to find out more about the history of this camp in the future."

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Somewhat more on the findings of Sturdy Colls could be gleaned from the BBC 4 radio documentary "Hidden Graves of the Holocaust." Starting at the mark 23:20 minutes we hear:

"Caroline Sturdy Colls: All the history books states that Treblinka was destroyed by the Nazis, in summary, the survey demonstrated that this simply isn't the case. I have identified a number of buried [sic] pits using geophysical techniques. These are considerable. One in particular is 26 meters by 17 meters.

Jonathan Charles: That's huge.

Sturdy Colls: It is huge. We are talking about a considerable number of bodies [which] could have been contained within pits of that size.

Charles: That could have contained hundreds, perhaps thousands of bodies, we don't know how deep it is, or do you know how deep it is?

Sturdy Colls: Unfortunately no. The survey technology does not allow us to go to certain depths. I know that it is over 4 meters, that was the extent of this [inaudible]. It's a considerable pit.

Charles: There are quite a few pits that you have discovered?

Sturdy Colls: Absolutely, there were a number of pits, in particular to the rear of what of what is now the current memorial, five that are actually in a row, again of a considerable size, in an area where witnesses state this was the main body disposal area, this is behind the gas chambers, it was where the majority of victims who were sent there were then subsequently buried, and later where the cremative remains of the victims were also placed.

Charles: It's not just pits that you found, there's also what look like buildings.

Sturdy Colls: There are, and again, the Nazis claimed they destroyed Treblinka, they certainly levelled the site, but it's not really possible when buildings have been on a site to actually sterilize the ground, so what I've identified is that solid structural remains, we're talking building foundations, do survive, but in particular two sort of structures that I've identified are likely to be the old and new gas chambers at Treblinka."

*

While here we learn virtually nothing about the supposed remains of the Treblinka "gas chambers," we are provided with some tantalizing information on the camp's burial pits. Needless to say, a critical assessment of the findings made by Sturdy Colls can only be made after she has published at least a preliminary report or a detailed article on the same, but we may nonetheless with appropriate caution note down some preliminary observations on what has been revealed so far. The most interesting information, however, is not to be found in the radio interviews, but in a short article by Sturdy Colls herself which was published on the website of the BBC on 23 January. In this we read:

"The existence of mass graves was known about from witness testimony, but the failure to provide persuasive physical evidence led some to question whether it could really be true that hundreds of thousands of Jews were killed here.

Although they lasted only a few days, those post-war investigations [in 1945-1946] remained the most complete studies of the camp until I began my work at Treblinka in 2010.

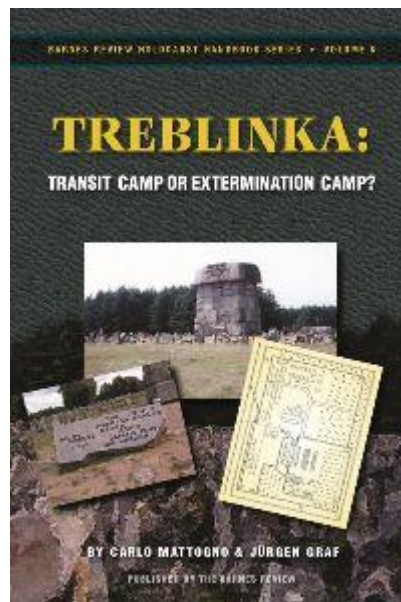
This revealed the existence of a number of pits across the site.

Some may be the result of post-war looting, prompted by myths of buried Jewish gold, but several larger pits were recorded in areas suggested by witnesses as the locations of mass graves and cremation sites.

According to witnesses, these were the only structures in the death camp made of brick."

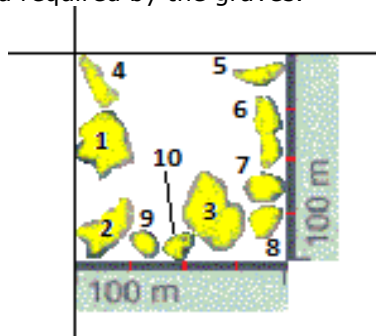


As far as the surface area is concerned, two of the 33 mass graves identified by Andrzej Kola at Belzec (pits #1 and 27) were larger (with 480 and 540 square meters respectively), whereas two more (#7 and 14) were almost of the same size (364.5 and 370 square meters respectively).^[6] Of the six burial pits identified by Kola at Sobibór, two (pit #2 and 4) were larger or even significantly larger (with surface areas of 500 and 1,575 square meters respectively), whereas two other graves were nearly of the same surface size (pits #1 and 6, with 400 and 375 square meters respectively).^[7] Yet whereas at Belzec some 435,000 and at Sobibór some 80,000 corpses are alleged to have been interred,^[8] the number of uncremated bodies buried at Treblinka is supposed to have amounted to at least some 700,000. Would it then not make sense for the Germans to use mass graves of a larger size at Treblinka than at the other two Reinhardt camps?



Generously assuming Rosenberg's estimate of 6 meters (Rajchman's estimate of some 12 meters can be safely dismissed as an exaggeration), and even more generously assuming (for the sake of argument) 6 meters to be the *effective* depth, with the pit walls

being vertical instead of sloping (an obviously unrealistic assumption, which is moreover contradicted by Sturdy Colls statement that this pit had a "ramp" at the west end and a "vertical edge to the east," implying that three out of four side walls were oblique – but again, for the sake of argument...) pit #3 would have a volume of $(26 \times 17 \times 6 =) 2,652$ cubic meters. Assuming an average capacity of 8 corpses per cubic meters,^[12] this means that the pit in question could have contained in total $(2,652 \times 8 =) 21,216$ corpses. Since the so-called Höfle document from an exterminationist viewpoint shows that nearly 713,555 were murdered at Treblinka up until the end of 1942 – in reality this document only proves that this number of Jews was *deported* to the camp up until that time – and since virtually all sources maintain that non-experimental cremations on a significant scale did not commence at Treblinka until 1943, at least 700,000 corpses would have had to have been interred in the camp, necessitating no less than $(700,000/21,216 =) 33$ pits of the same size as pit #3, with a total surface area of 14,586 square meter, or nearly 1.5 hectares. Needless to say the mass graves would have had to be separated by soil walls of considerable thickness, thereby increasing the surface area required by the graves.



Above: Montage of the 10 identified pits placed within a square 100 x 100 meters. Relative dimensions have been kept unchanged from the maps produced by Caroline Sturdy Colls.

Pits #1 and 2, which together appear to have a surface area of some 600-700 square meters, are located in the western part of the camp site, near the torn-up railroad sidespur, clearly outside of the "death camp proper." These may be identical with the mass graves mentioned by the witness Abraham Kszepicki, in which the bodies of Jews who had died *en route* to the camp were buried during the first months of operation.^[13]

The four pits #5-8 are placed in a (not very straight) row. Sturdy Colls states in the radio documentary that there are "five" pits of "considerable size" "in a row" and in the area which witnesses state "was the main body disposal area, [...] behind the gas chambers." Either Sturdy Colls mistakenly said five when she meant four, or maybe she counted one of the other pits, perhaps #6, with its "neck" in the middle, as two separate pits. Regardless of which, it is clear that the pits #5-8 cover a surface area which corresponds to roughly 175-200% that of #3, that is, somewhere in the range of 750-900 square meters.

Altogether, pits #3-10 as mapped by Sturdy Colls cover a surface hardly exceeding 1,800 square meters. If we assume, again for the sake of argument, the no doubt overly generous average

effective depth of 6 meters with vertical pit walls – and once more I want to remind my readers that the pits identified at Belzec and Sobibór averaged some 4 m in depth – this would mean that the "probable burial/cremation pits" in the "death camp proper"/"upper camp"/"camp 2"^[14] had a total volume of some $(1,800 \times 6 =) 10,800$ cubic meters. The pits at Belzec as identified by Kola have a total estimated volume of 21,310 cubic meters,^[15] whereas those at Sobibór have a total estimated volume of 14,718 cubic meters.^[16] The no doubt greatly exaggerated estimate of 10,800 cubic meters could have contained at most some $(10,800 \times 8 =) 86,400$ corpses (assuming instead a more realistic average effective depth of 5 m this figure would change to 72,000 – and this still disregards the likely enlargement of the original grave volumes due to clandestine diggings and other causes). According to Yitzhak Arad, some 312,500 Jews were murdered in Treblinka merely "during the first five weeks of the killing operation."^[17] According to the files of the Jewish Council in Warsaw, 251,545 Jews from the ghetto in that city were deported to Treblinka between 22 July 1942 and 12 September 1942.^[18] And as already mentioned, the Höfle document states that 713,555 were deported to Treblinka up until the end of 1942. Judging by the information revealed, only a small fraction of this enormous number of people could have been buried in the identified "probable burial/cremation pits," even taking into account the two pits in the reception camp, which, given the reported structure of the camp, could not have been used for any hypothetical "gas chamber" victims.

Sturdy Colls's statement that "the failure to provide persuasive physical evidence [of mass graves] led some to question whether it could really be true that hundreds of thousands of Jews were killed here" implies that the presence of mass graves itself would be enough to refute the "deniers." However, it is clear that mass graves of considerable size must have existed at Treblinka, even if it was in fact only a transit camp. Holocaust historian Dieter Pohl estimates that up to 5 % of the deportees to the Reinhardt camps perished *en route* due to suffocation, dehydration, crushing caused by panicking deportees etc.^[19] Considering that the reception of transports at Treblinka during the intense initial months of operation is claimed to have been grossly mismanaged by the first camp commandant, Dr. Irmfried Eberl (who, apparently because of this reason, was fired and replaced by Franz Stangl), which led to the delay of transports at way stations^[20] – and this in the summer heat of July and August – there is little reason to doubt this estimate with regard to Treblinka. Since some 800,000 Jews in total were deported to Treblinka during the camp's period of operation (July 1942 – August 1943), this would mean a total of some 40,000 *en route* deaths. Moreover, there are reasons to assume that a smaller percentage of the deportees were subjected to "euthanasia" due to contagious or mental diseases, or for being too weak for further transport. To this should be added a smaller number of deaths among the camp inmates caused by epidemics etc., as well as those killed by guards in connection with attempts at escape or uprisings.

The vague mention of a "more complex picture of the disposal patterns used by the Nazis" is interesting. Were uncremated corpses also detected by the survey, and if so, how many?

Sturdy Colls labeled the pits "probable burial/cremation pits," indicating that one or more of the pits may have been used for cremations and not for interment (at Sobibór Kola identified such a pit with an area of 10 × 3 m and a depth of up to 90 cm). In this context the smaller, more rectangular pits #4 and 5 may be the most likely candidates. The dimensions of an identified cremation pit could give important hints about the actual cremation capacity at Treblinka.

It is noteworthy that none of the pits or structural remains are located under the stone/concrete covered memorial areas (cf. the map to the left, where these areas are visible as a bluish gray). Sturdy Colls did not mention whether or not she was able to map these area with her geophysics equipment.^[21] This issue, like many others, will have to await further clarification. The covered area inside the "death camp proper" appears to correspond to roughly 1 hectare.

It may be worth making a quick comparison of the maps furnished by Sturdy Colls with the "reconstruction" of Treblinka proposed by exterminationist air-photo analyst Alex Bay.^[22] Concerning the mass graves Bay writes:^[23]

"Unfortunately, the aerial photography does not contain enough information to delineate the boundaries of the graves. The May [1944] coverage is sufficient only for crudely identifying the places where deep disturbances in general are probable, but the exact boundaries cannot be established."

In Figure 42 aerial photography is presented in which nine 50 by 25 meter [164 × 82 feet] pits have been drawn to scale along the east and west sides. The positioning and size of these pits is purely speculative."

The dimensions of 50 × 25 m for the pits are taken from Bay's number one eyewitness, Yankiel Wiernik, and his 1944 publication *A Year in Treblinka*. Wiernik writes indeed that "The dimensions of each ditch were 50 by 25 by 10 meters"^[24] but this almost certainly refers to ditches located not in the "death camp proper," but in the reception camp. The scene wherein Wiernik provides the above-mentioned dimensions takes place on the second day after his arrival in the camp, and the following chapters imply that he first visited the "death camp proper" or Camp II, as he calls it, only several days later.



Location of alleged gas chamber building according to Bay and Sturdy Colls. (click on the picture to view it in full size)

In the figure to the right I have placed Bay's Figure 42 side by side with the Sturdy Colls composite map

based on the 1944 air photo. (Click on it to open a full-size version.) The scales of the two maps have been harmonized. To Bay's map I have also added the letters A and B to indicate the solid black outlines drawn by Bay to mark out the two alleged gas chamber buildings. Even considering Bay's admission that the positioning and size of his mass graves "is purely speculative," it is clear that his vision of what the "death camp proper" might have looked like differs considerably from Sturdy Colls' map. As for the locations of the two alleged gas chamber buildings, which Bay goes to painstaking length to identify (based on the aerial photos and witness statements), the four structures marked out by Sturdy Colls (in blue) and designated "probable location of gas chambers" are located some 100 m south of the sites pinpointed by Bay. The alignment of these structures is also rather different from that asserted by Bay. Together with the considerable difference in surface size between the mass graves posited by Bay and the pits identified by Sturdy Colls, this says something of the competence of Bay as well as the reliability of his star witness Wiernik.

As for the "probable location of gas chambers" we learn virtually nothing other than that Sturdy Colls has identified two brick structures. On the composite maps, however, four structures are marked out, of which the largest (near the eastern exit of the "Road to heaven") is likely to be the one identified by Sturdy Colls as the "new gas chamber building." The three other structures, two of which are relatively large, are located close to each other. One must suppose that one of the two larger structures has been identified by Sturdy Colls as the "old gas chamber building." According to the most elaborate exterminationist effort to map Treblinka based on aerial photos and eyewitness testimony – the 2004 map by Peter Laponder (who also refers to ground photos taken inside the "death camp proper" as found in Kurt Franz's photo album "Schöne Zeiten")^[25] – the only structures located adjacent to the "old gas chamber building" were a water pump shelter, a tiny guardhouse, and a watchtower. Yet on the composite map we have two larger structures next to each other. We will have to wait and see if the geophysical survey has revealed anything about the layout of these structures. If that is not the case, we can only hope that Sturdy Colls soon returns to the camp site to excavate the detected structural remains.

All in all, the information revealed by these interviews about the findings of the 2011 geophysical survey at Treblinka provides us with more questions than answers. We can only wait and hope that a preliminary report on the research results is not too long in coming. One thing is sure, however, namely that little indicates that the findings of Caroline Sturdy Colls have actually "proven Holocaust deniers wrong" with regard to Treblinka. On the contrary: the information revealed seems to hint that the findings of Caroline Sturdy Colls may well spell doom for the official historiography on Treblinka.

Endnotes

[1] Thomas Kues, "UK Forensic Archeologist Sets Out To Refute Treblinka 'Deniers',"

<http://www.revblog.codoh.com/2010/11/uk-forensic-archeologist-sets-out-to-refute-treblinka-deniers/>

[2] "Mass graves at Nazi death camp Treblinka prove Holocaust deniers wrong,"

http://www.huffingtonpost.co.uk/2012/01/16/mass-gravesatnazideathcampstreblinkaholocaust_n_1208814.html

[3] This radio program is temporarily available at [http://www.bbc.co.uk/iplayer/episode/b019rlns/The Hidden Graves of the Holocaust/](http://www.bbc.co.uk/iplayer/episode/b019rlns/The_Hidden_Graves_of_the_Holocaust/)

[4] [http://www.ideaslab.bham.ac.uk/MP3s/Caroline Sturdy Colls Treblinka podcast.mp3](http://www.ideaslab.bham.ac.uk/MP3s/Caroline_Sturdy_Colls_Treblinka_podcast.mp3)

A transcript of this podcast can be found at [http://www.ideaslab.bham.ac.uk/MP3s/Transcript Pr edictor Podcast 40.doc](http://www.ideaslab.bham.ac.uk/MP3s/Transcript_Pr edictor_Podcast_40.doc)

[5] "Treblinka: Revealing the hidden graves of the Holocaust,"

<http://www.bbc.co.uk/news/magazine-16657363>

[6] Cf. Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Theses & Dissertations Press, Chicago 2004, p. 73.

[7] Cf. Jürgen Graf, Thomas Kues, Carlo Mattogno, *Sobibór: Holocaust Propaganda and Reality*, TBR Books 2010, p. 120.

[8] Cf. *ibid.*, p. 117.

[9] Cf. Jürgen Graf, Carlo Mattogno, *Treblinka. Extermination Camp or Transit Camp?*, Theses & Dissertations Press, Chicago 2004, p. 138.

[10] Discussed in detail in my article Chil Rajchman's Treblinka Memoirs, *Inconvenient History*, vol. 2, nr. 1, online: http://www.inconvenienthistory.com/archive/2010/volume_2/number_1/chil_rajchmans_treblinka_memoirs.php

[11] Chil Rajchman, *Treblinka. A Survivor's Memory 1942–1943*, MacLehose Press, London 2011, p. 60.

[12] Cf. Carlo Mattogno, "Belzec or the Holocaust Controversy of Roberto Muehlenkamp," section 4.1. <http://www.codoh.com/gcqv/gcqvhrm.html>

[13] Yitzhak Arad, *Belzec, Sobibor, Treblinka. The Operation Reinhard Death Camps*, Indiana University Press, Bloomington and Indianapolis 1987, p. 85.

[14] Judging by some of the early maps of the camp, pit #3 would have been located outside of this part of the camp, whereas some later exterminationist efforts to reconstruct the topography of the camp places it within the "death camp proper," cf. *Mapping Treblinka*, http://www.deathcamps.org/treblinka/map_s.html

[15] C. Mattogno, *Belzec...*, op.cit., p. 73.

[16] J. Graf, T. Kues, C. Mattogno, *Sobibór...*, op.cit., p. 120.

[17] Y. Arad, *Belzec, Sobibor, Treblinka*, op.cit., p. 87.

[18] *Ibid.*, pp. 275–276.

[19] Dieter Pohl, "Massentötungen durch Giftgas im Rahmen der 'Aktion Reinhardt': Aufgaben der Forschung" in: Günter Morsch, Betrand Perz (eds.), *Neue Studien zu nationalsozialistischen Massentötungen durch Giftgas. Historische Bedeutung, technische Entwicklung, revisionistische Leugnung*, Metropolis, Berlin 2011, p. 194.

[20] Cf. Y. Arad, *Belzec, Sobibor, Treblinka*, op.cit., pp. 87–88.

[21] According to the English-language Wikipedia article on Ground Penetrating Radar [http://en.wikipedia.org/wiki/Groundpenetrating radar](http://en.wikipedia.org/wiki/Groundpenetrating_radar)

"Good penetration is also achieved in dry sandy soils or massive dry materials such as granite, limestone, and concrete where the depth of penetration could be up to 15 m," implying that the concrete slabs of the

memorial in themselves should pose little problem for a GPR survey. There may of course be other, unrevealed hindering factors.

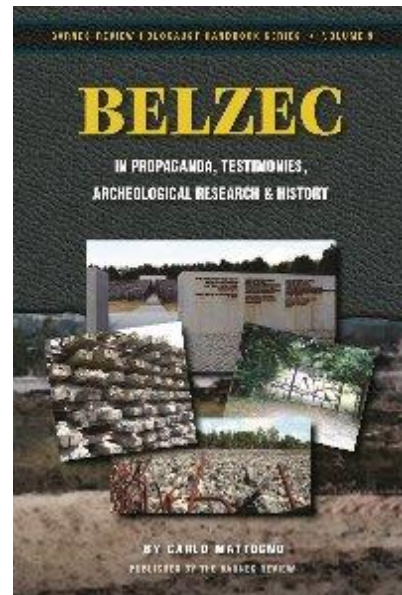
[22] *The Reconstruction of Treblinka*,

<http://www.holocaust-history.org/Treblinka/>

[23] <http://www.holocausthistory.org/Treblinka/deathcampinternet/deathcamp7.shtml>

[24] Y. Wiernik, *A Year in Treblinka*, chapter 3, online: <http://www.zchor.org/treblink/wiernik.htm>

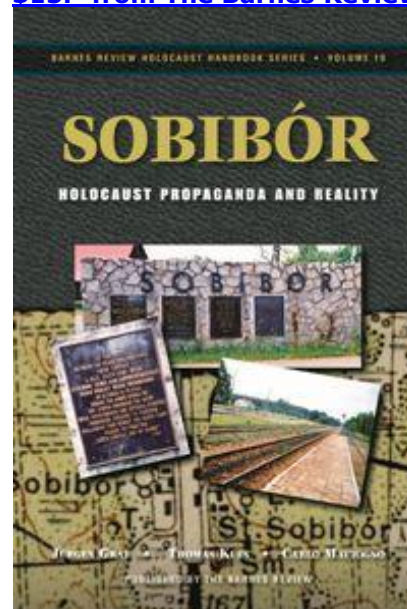
[25] <http://www.deathcamps.org/treblinka/pic/bmap9.jpg>



C. Mattogno:

Belzec in Propaganda, Testimonies, Archeological Research, and History

\$15.- from The Barnes Review

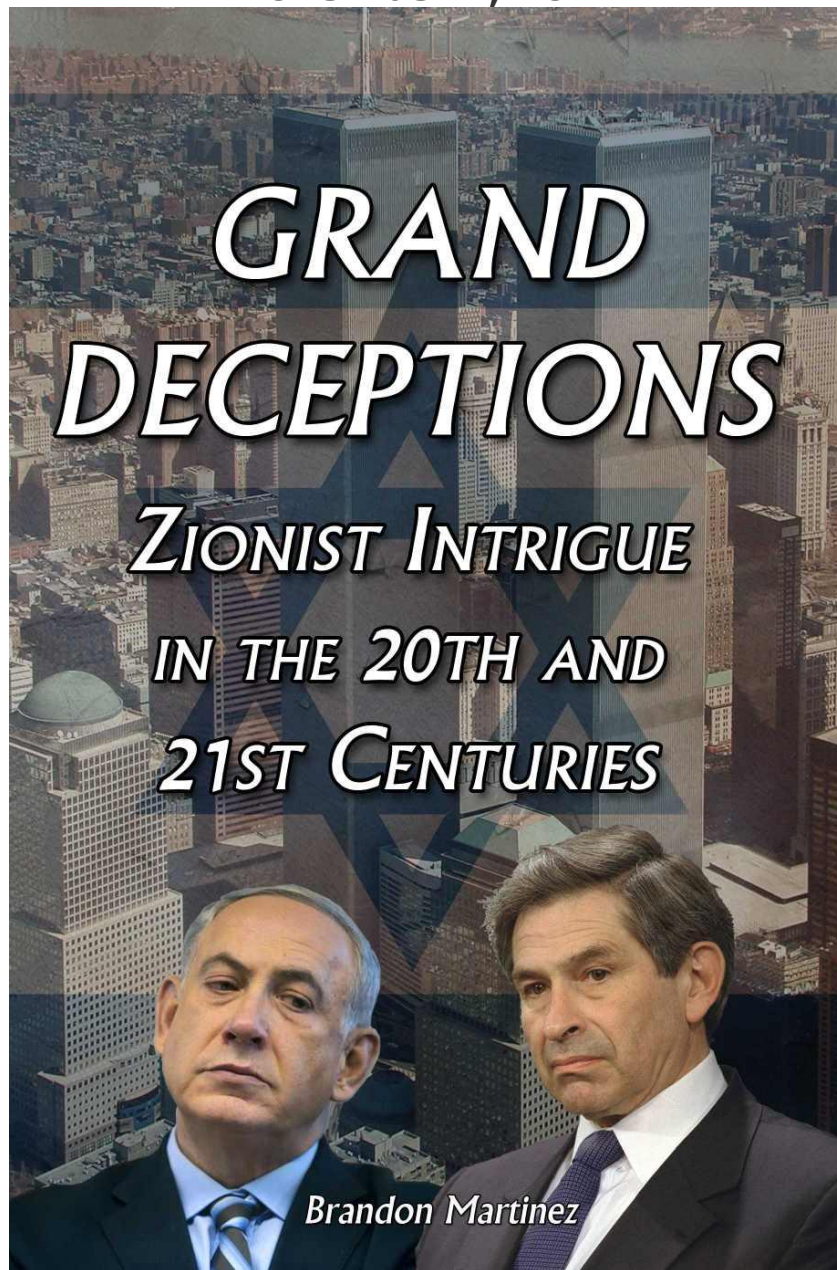


J. Graf, C. Mattogno, T. Kues:

Sobibor. Holocaust Propaganda and Reality

\$25.- from The Barnes Review

**Grand Deceptions:
Zionist Intrigue in the 20th and 21st Centuries**
November 1, 2014



My new book **Grand Deceptions: Zionist Intrigue in the 20th and 21st Centuries** is now available for purchase on [Amazon](#) and can be ordered directly from [Progressive Press](#).

Here is a synopsis of the book:

Grand Deceptions is a short, concise study of Israeli involvement in the 9/11 attacks, Zionist influence over US foreign policy (particularly the central role of pro-Israel neoconservatives in dragging the US into the war in Iraq), the fraud of the post-9/11 "war on terror," and other Zionist political intrigues in the 20th and 21st centuries. This book explores the role of Zionists in helping foment World Wars I and II as a means of establishing a Jewish state in Palestine, the extensive collusion between Nazis and Zionists, the hidden history of bloody Bolshevism, and the fabrications and distortions of official World War II historiography designed to advance the victors' post-war agenda of re-shaping Europe and the Middle East.

This work in conjunction with my anthology [Hidden History](#) should come as an intense eye-opener for the uninitiated and a refreshing reminder to those in the know that Zionism and its proxies are a massive threat to the world.

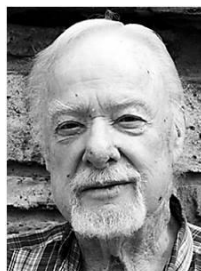
Please take the time to read both and share them with your friends.

<http://nonalignedmedia.com/2014/11/new-book-grand-deceptions-brandon-martinez/>

Some of it happened, some of it didn't.

CODOH

Committee for Open Debate On the Holocaust



Bradley R Smith, Founder CODOH

Fear, Shame and Gas Chambers:

The Failure of the American Academic Class

Why does the American professorial class insist that students "believe" what they are told - and told and told -- about Germans and Jews during World War 11? Why does the American academic refuse to encourage students to create a free exchange of ideas about what really happened during that fracas? Why? One word reveals the story. That word is "shame."

View: <http://www.youtube.com/watch?v=WGI5buxfEyw>

HUMAN RIGHTS

Stifling free speech through 'hate speech' legislation

By Augusto Zimmermann

News Weekly, August 30, 2014

On August 5, the Prime Minister, Mr Tony Abbott, dumped his promised repeal of controversial provisions in the Racial Discrimination Act 1975. By coincidence, the Australian Human Rights Commission two days later was scheduled to host a symposium in Sydney on free speech. The following article is from a paper presented at the symposium by Dr Augusto Zimmermann, a senior law lecturer at Murdoch University, Perth.

Other speakers included the federal Attorney-General, Senator George Brandis QC, [who did not appear]; the president of the AHRC, Professor Gillian Triggs; and a prominent constitutional lawyer from the University of New South Wales, Professor George Williams AO.

The history of freedom of speech can be traced back to the ancient Greeks, who believed that freedom of speech (parrhêsia) was a basic right of the citizen. Indeed, the Greeks believed "a slave could not speak his mind but a free person could".

What made the trial of Socrates so notorious is that it "is the only case in which we can be certain that an Athenian was legally prosecuted, not for an overt act

that directly harmed the public or some individual — such as treason, corruption or slander — but for alleged harm indirectly caused by the expression and teaching of ideas".

Ever since then, free speech has been a recognised democratic right, and an essential pre-condition for the realisation of other rights of the individual.

It is a misconception therefore to assume that freedom of speech disadvantages minority groups and favours those with more power. First of all, it is important to remember that all totalitarian governments restrict speech as a matter of course, whereas freedom of speech has always been considered a central feature of every truly democratic society. Democracy naturally implies that both good and bad ideas ought to be allowed and, indeed, be encouraged to circulate in the marketplace of ideas.

On the other hand, it is very clear that the political elites who govern our societies might feel tempted to limit and restrict freedom of speech and of the media, if such a restriction serves their narrow or self-serving interests. Those self-serving interests might very well be "the retention and accumulation of power and the financial advantage it brings".

As Australian Human Rights Commissioner Tim Wilson correctly remarked, "It makes a foolish assumption that free speech favours those with power. Anyone who has studied a skerrick of history knows that protecting free speech is about giving voice to the powerless against the majority and established interests." Consequently, freedom of speech ought to be viewed as a mechanism against the concentration of power.

Eliminating racism?

The federal government's recent proposal — since abandoned — to amend the Commonwealth Racial Discrimination Act 1975 (RDA) sparked debate premised on the concern that the proposed reforms amounted to "a green light to racism", and a "green light to bigotry in Australia". The proposal would allegedly send "a dreadful message to the people of Australia that bigotry is okay", "promote bigotry and hate", and "risk emboldening racists".

It is argued that the proposed reforms would represent a "watering down or perceived dilution of the RDA", which "would send the wrong message to potential offenders that hate speech was becoming more acceptable in our society, opening the door to more abuse, and to potential victims that their right to live free from racial or religious vilification, abuse and intolerance was diminished".

Everyone should have the right to criticise a religious idea, but one must acknowledge the enormous harm that racial vilification causes, both to individual victims and to the broader community. However, the amendment that the government proposed, then abandoned, cannot be taken to promote such behaviour, nor does it condone racism.

The question, therefore, is not whether Australians have the "right to be racists", but rather whether they have the right to sue each other for racism, and where the legal bar should be set.

History of federal hate-speech legislation

While the idea of inciting violence links the expression of thoughts to actions, the idea of hate speech links the expression of thoughts to no more than simply thoughts. This amounts to the fabrication of a new crime of opinion analogous to the crime that used to be committed by 'enemies of the people' in the former Soviet Union.

Similarly, hate speech laws allow the government to demarcate the things that citizens are allowed to say. It is one of the greatest ironies of the recent past that neo-Marxists and post-modernists have convinced the governments of Western democracies to abandon the liberal vision of freedom of speech, whereas the oppressed people of countries with official Marxist ideologies have never achieved any reasonable form of free speech.

The above fact underlines the importance of the debates prior to the draft of human-rights declarations and covenants in the United Nations, on whether there should be, when it comes to protection of freedom of expression, an exception for "incitement for violent" or, more broadly, an exception for "incitement to hatred" as the Soviet Union and its totalitarian bloc of communist nations maintained.

As Chris Berg, policy director of the Melbourne-based Institute of Public Affairs (IPA), points out, the drafting history of the protection of the freedom of expression

in these declarations, "does not leave any doubt that the dominant force behind the attempt to adopt an obligation to resist freedom of speech under human rights law was the Soviet Union".

He adds: "When it came to draft the binding International Covenant on Civil and Political Rights, this was not the ascendant view. The Soviet Union proposed extending those restraints to 'incitement to hatred'.... Suddenly, States were responsible for the elimination of intolerance and discrimination."

The Australian drive to enact international hate-speech law took place when Labor Prime Minister Gough Whitlam was in power in the 1970s. Under his government, Australia became a signatory of the 1966 United Nations' Covenant on Civil and Political Rights. The terms of that covenant were advocated by the then Immigration Minister, Al Grassby, in his first major statement on multiculturalism. When the Whitlam government adopted the principles of that convention by introducing the Racial Discrimination Act 1975, "he made explicit reference to its harmony with the government's multiculturalism policy".

Starting out in the late sixties and seventies, multiculturalism initially had the alleged goal of including minorities in Western societies. Nowadays, however, it is hard to talk so candidly about such an idea, since multiculturalism has become not just the fair understanding of different cultures, but also a radical anti-Western ideological project that is opposed to "Eurocentric concepts of democratic principles, culture, and identity".

Instead of promoting the globalisation of liberal democracy and human rights, radical multiculturalists regard these values as ethnocentric products of Western history. In their place they propose a form of cultural pluralism that, although preserving a certain veneer of tolerance and respect for all cultures, stands as a form of moral relativism which refuses to admit that culture, at the extremes, may produce either a democratic society or social oppression.

The key words used in the RDA's existing Section 18C, namely "offend, insult, humiliate", are imprecise and largely subjective in nature. This undesirable outcome is aggravated by the fact that the present notion of "being offended" has become dangerously emotive.

According to American cultural commentator R. Albert Mohler, "desperate straits are no longer required in order for an individual or group to claim the emotional status of offendedness. All that is required is often the vaguest notion of emotional distaste at what another has said, done, proposed or presented". Hence, Dr Mohler concludes: "Being offended does not necessarily involve any real harm but points instead to the fact that the mere presence of such an argument, image or symbol evokes an emotional response of offendedness."

To make it worse under s18C, RDA judges are instructed to approach the conduct in question not by community standards but by the standards of the alleged victim group. Testing to the standard of the "reasonable victim" lowers an already minimal harm threshold, adding further imprecision and uncertainty and increasing the section's potential chilling effect on speech.

Reasonable limits to free speech

Absolute free speech under all circumstances can never be a possibility. There are easily demonstrable exceptions whereby reasonable limits to speech may provide greater service to freedom than open discourse.

Within the boundaries of speech that should enjoy some protection, certain limited categories of speech have lower value, most notably sexually explicit speech that falls short of obscenity. Further, direct acts of violence and direct attacks on the physical integrity of another person should never be protected. Speech can also be controlled to some degree in time of national crisis such as in time of war.

If speech promoting subversion must be punished, then the danger has to be great enough and its occurrence proximately close. The test should require actual present danger that explicitly urges the commission of a particular crime.

It would be completely undemocratic, therefore, to argue that mere verbal insult should be punished as much as actual urgings of illegal violent action.

Above all, a true democracy requires that people must be strong enough to tolerate robust expressions of disagreement and personal opposition. As such, the government may even permit such things as a ban on some words on daytime radio, and regulate the location of sex shops and brothels, but it should not sustain any general prohibition of all forms of speech simply because they are thought to be offensive.

Nobody denies the harm of hate speech, but speech rights are most necessary for the weak, not the powerful. Conversely, the restriction of individual viewpoints is a serious infringement of democratic values, and the gains from hate speech laws are tenuous. Any possible benefit is outweighed by the chilling effects of such laws on democracy and freedom of speech.

Under democratic theory, one might say, as did Professor Kent Greenawalt of the University of Columbia's law school in 1992, that "open discourse is conducive of discovering the truth than is government selection of what the public hears. Free statement of personal beliefs and feelings is an important aspect of individual autonomy".

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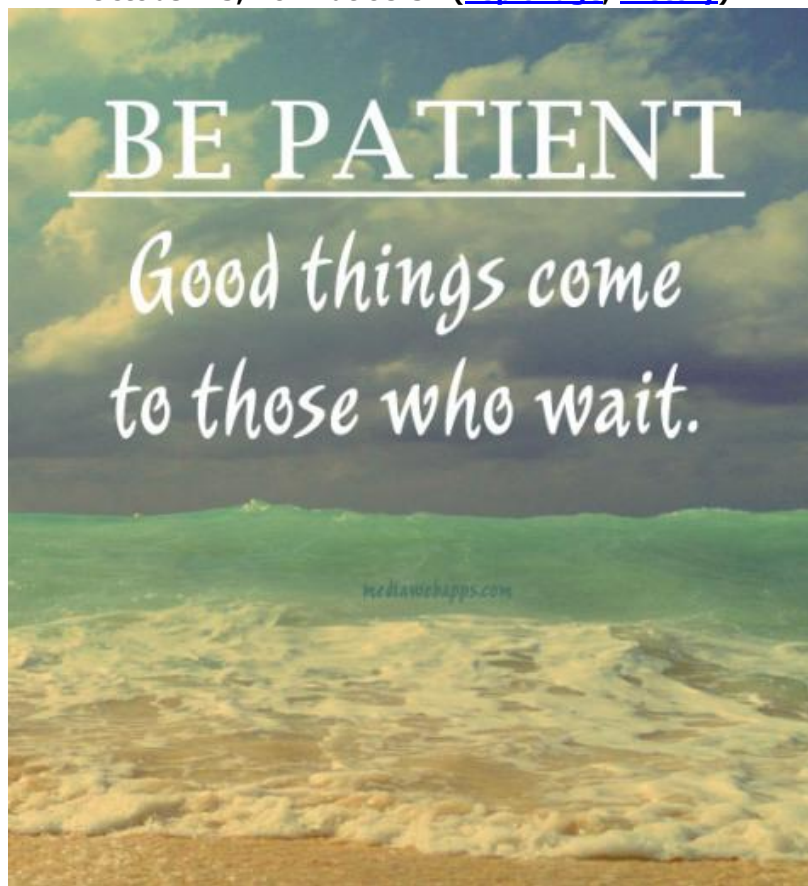
Augusto Zimmermann, LLB, LLM, PhD (Monash), teaches legal theory and constitutional law at Murdoch University, Western Australia. He is also a Commissioner with the Law Reform Commission of WA and president of the Western Australian Legal Theory Association (WALTA) and editor of The Western Australian Jurist. Last year he published a widely acclaimed book, *Western Legal Theory: Theory, Concepts and Perspectives* (Sydney: LexisNexis Butterworths, 2013)

*https://store.lexisnexis.com.au/product?product=westernlegaltheoryhistoryconceptsandperspectives&metaF_and=9780409333183

*<http://newsweekly.com.au/article.php?id=56701>

I'VE WAITED OVER 60 YEARS FOR THIS OBITUARY

October 15, 2014 at 08:51 ([Espionage](#), [History](#))



So true!

It was the most notorious spy case of the Cold War — the conviction and execution of Julius and Ethel Rosenberg for passing atomic secrets to the Soviet Union — and it rested largely on the testimony of Ms. Rosenberg's brother David Greenglass, whose name to many became synonymous with betrayal.

*

David Greenglass, the Brother Who Doomed Ethel Rosenberg, Dies at 92

By ROBERT D. McFADDEN [FOR](#)



David Greenglass at a Senate Internal Security subcommittee hearing about American spying activities in April 1956. CreditHenry Griffin/Associated Press

It was the most notorious spy case of the Cold War — the conviction and execution of Julius and Ethel Rosenberg for passing atomic secrets to the Soviet Union — and it rested largely on the testimony of Ms. Rosenberg's brother David Greenglass, whose name to many became synonymous with betrayal.

For his role in the conspiracy, Mr. Greenglass, an Army sergeant who had stolen nuclear intelligence from Los Alamos, N.M., went to prison for almost a decade, then changed his name and lived quietly until a journalist tracked him down. He admitted then, nearly a half-century later, that he had lied on the witness stand to save his wife from prosecution, giving testimony that he was never sure about but that nevertheless helped send his sister and her husband to the electric chair in 1953.

Mr. Greenglass died on July 1, a family member confirmed. He was 92. His family did not announce his death; The New York Times learned of it in a call to the nursing home where he had been living under his assumed name. Mr. Greenglass's wife, Ruth, who had played a minor role in the conspiracy and also gave damning testimony against the Rosenbergs, [died in 2008](#).

In today's world, where spying has more to do with greed than ideology, the story of David Greenglass and the Rosenbergs is an enduring time capsule from an age of uncertainties — of world war against fascism, Cold War with the Soviets, and shifting alliances that led some Americans to embrace utopian communism

and others to denounce such ideas, and their exponents, as un-American.

Mr. Greenglass, who grew up on the Lower East Side of Manhattan in a household that believed Marxism would save humanity, was an ardent, preachy Communist when drafted by the Army in [World War II](#), but no one in the barracks took him very seriously, much less believed him capable of spying.

He was not well educated, but his skills as a machinist — and pure luck — led to his assignment in 1944 to the Manhattan Project at Los Alamos, where America's first atomic bombs were being developed. After being picked to replace a soldier who had gone AWOL, he lied on his security clearance report and was assigned to a team making precision molds for high-explosive lenses used to detonate the nuclear core.



Mr. Greenglass, with his sister, Ethel Rosenberg.

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When Mr. Rosenberg, already a Soviet spy, learned of his brother-in-law's work, he recruited him. Security was often lax at Los Alamos, with safes and file cabinets left unlocked and classified documents lying on desks. Mr. Greenglass had no need for Hollywood spy tricks. He kept his eyes and ears open, and in mid-1945 sent Mr. Rosenberg a crude sketch and 12 pages of technical details on the bomb.

That September, after the Japanese cities Hiroshima and Nagasaki were destroyed with atomic bombs, ending the war, David and Ruth Greenglass visited the

Rosenbergs' apartment in New York. What happened there later became a matter of life and death, for as Mr. Greenglass delivered his latest spy notes, a woman — either his wife or his sister — sat at a Remington typewriter and typed them out.

The significance of that act did not become evident for five years. By then the Soviet Union, once America's ally, had become a Cold War foe, witch hunts for suspected Communists were underway, and spy networks were being broken up. [Klaus Fuchs](#), a physicist who had worked at Los Alamos, was caught, and named Harry Gold as a courier. Mr. Gold then named the Greenglasses and the Rosenbergs, who were arrested in 1950.

Mr. Greenglass admitted passing secrets to Mr. Rosenberg, but refused at first to implicate his sister. But just before the Rosenberg trial, Mr. Greenglass changed his story. Told that Ruth had informed F.B.I. agents that Ethel had typed his notes, he supported his wife's account and agreed to testify against his sister and her husband.



Ruth Greenglass, wife of Mr. Greenglass, in 1951. She had a supporting role in the conspiracy and gave damning testimony against the Rosenbergs. She died in 2008. Credit The New York Times

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Mr. Greenglass was under intense pressure. He had not yet been sentenced, and his wife, the mother of his two small children, faced possible prosecution, though her role had been minimal. In federal court in Manhattan in 1951, Mr. Greenglass's testimony — corroborated by his wife's — clinched the case against Mr. Rosenberg and implicated Mrs. Rosenberg.

Referring to [Ethel Rosenberg](#) in ringing hyperbolic phrases, the chief prosecutor, Irving H. Saypol, declared, "Just so had she, on countless other occasions, sat at that typewriter and struck the keys, blow by blow, against her own country in the interests of the Soviets."

The jury found the Rosenbergs guilty of espionage conspiracy, and the presiding judge, [Irving R. Kaufman](#), sentenced them to death. Appeals failed, and the Rosenbergs, who rejected all entreaties to name collaborators and insisted they were not guilty, were executed at Sing Sing on June 19, 1953. A co-

defendant, Morton Sobell, was also convicted and was imprisoned for 18 years.

Mrs. Greenglass was not prosecuted. Mr. Greenglass was sentenced to 15 years, but was released in 1960 after nine and a half. He rejoined his wife and for decades lived quietly in the New York area, working as a machinist and inventor.

A 1983 book by Ronald Radosh and Joyce Milton, "The Rosenberg File: A Search for the Truth," rekindled interest, concluding that Mr. Rosenberg was a dedicated spy but that his wife had played only a minor role, and raising questions about the evidence and the government's tactics in the case. Mr. Radosh and Sol Stern also interviewed Mr. Greenglass for an article in The New Republic.

Sam Roberts, a Times editor and reporter, later found Mr. Greenglass and, after a 13-year effort, obtained 50 hours of interviews that led to a book, "The Brother: The Untold Story of the Rosenberg Case." In the book, Mr. Greenglass admitted that, to spare his wife from prosecution, he had testified that his sister typed his notes. In fact, he said, he could not recall who had done it.

"I don't remember that at all," Mr. Greenglass said. "I frankly think my wife did the typing, but I don't remember."



Mr. Greenglass, left, with a United States marshal in 1950. Credit Associated Press

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He said he had no regrets. "My wife is more important to me than my sister. Or my mother or my father, O.K.? And she was the mother of my children."

In a 2008 interview with Mr. Roberts, Mr. Sobell admitted that he had given military secrets to the Soviet Union, and concurred in what has become a consensus among historians: that the Greenglass-Rosenberg atomic bomb details were of little value to the Soviets, except to corroborate what they already knew, and that Ethel Rosenberg had played no active role in the conspiracy.

David Greenglass was born on the Lower East Side on March 2, 1922, to immigrants from Russia and Austria. He was 14 when he met Julius Rosenberg, who began courting Ethel, who was seven years older than David, in 1936. The Rosenbergs were married in 1939.

David graduated from Haaren High School in 1940 with only fair grades. He attended Brooklyn Polytechnic Institute, but flunked out.

Mr. Greenglass and Ruth Printz, who had been neighbors, childhood sweethearts and members of the Young Communist League, were married in 1942. They had a son and a daughter, who survive him.

He had several machinist jobs before being drafted in 1943, and the Army put his skills to use. He fixed tank motors, inspected equipment and worked on ordnance in California and Mississippi. He was also assigned to classified work at Oak Ridge, Tenn., where uranium was being enriched for a secret weapon.

To pass his security clearance for the most sensitive work of the war at Los Alamos, Mr. Greenglass disguised or omitted Communist associations in his background. For character and work references, he alerted the writers — all friends — how to respond, and only glowing reports came back. "All evidence indicates subject to be loyal, honest and discreet," Army intelligence reported.

Everywhere — even at Los Alamos — he preached communism, trying to persuade fellow G.I.s and co-workers that they would someday prosper in a utopian society free of squalor and injustice. Letters to his wife, some signed "Your Comrade," also sprinkled dialectics among the endearments. "We who understand," he wrote, "can bring understanding to others because we are in love and have our Marxist outlook."

The deaths of Mr. and Mrs. Greenglass, like those of the Rosenbergs more than 60 years ago, are unlikely to end public fascination with the case, whose betrayals have been woven into American culture. In Woody Allen's film "Crimes and Misdemeanors," the character played by Mr. Allen says dryly that he still has feelings for his vile brother-in-law.

"I love him like a brother," he says. "David Greenglass."

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Hannah Arendt: Human, citizen, Jew



On the anniversary of her 108th birthday: Once considered old-fashioned, Hannah Arendt is now being hailed as a profound and original thinker who devoted her life to the pursuit of a new political philosophy.

By Natan Sznaider Oct. 14, 2014 | 2:13 PM



Google doodle of Hannah Arendt, in honor of her 108th birthday. October 14, 2013

The 100th birthday of Hannah Arendt, one of the most controversial political thinkers of the 20th century, is being celebrated this year at the height of a surprising and lively debate over her work. Arendt's thought, which caused an uproar in her day, is now enjoying a revival more than three decades after her death. Unpublished articles are being brought out; her old books are being republished, and the academic production line is hard at work, churning out new commentaries.

It is easy to forget that just a few years ago, Arendt was considered an old-fashioned metaphysicist mired in her own obscure and idealistic world. After her life was scrutinized under the microscope of a voyeuristic culture that wrote off her political views as evidence of a personal complex, she was shunned and ostracized. Her brief fling with her teacher, the philosopher Martin Heidegger, was portrayed as the turning point in her life and the reason for her hostility toward Zionism and the Jewish people as a whole. That she fled to the United States during World War II only contributed to the dismissal of her work as having no real worth.

This approach has become a thing of the past. Now scholars are saying Arendt was ahead of her time. She is hailed as a profound and original thinker who devoted her life to the pursuit of a new political philosophy in the twilight years of Marxism. The centennial celebrations are thus an excellent opportunity to reevaluate her public image and body of writing. During her lifetime, Arendt was known mainly for her scathing criticism of communism and fascism - the two most influential ideologies of the 20th century. Like other Western philosophers active during the Cold War, she saw these two ideologies as different expressions of the same political form - totalitarianism, with its threat to human freedom.

Arendt's opposition to totalitarianism was expressed in indifference toward the "social agenda." She saw the eagerness of the left to pity the "poor masses" as the root of the problem. Her political ideology never fit in with banal distinctions between left and right. For Arendt, politics was a separate entity - one which took precedence over social and economic life. In her book "The Human Condition," she writes that a "private" person in classical Greece was a "deprived" person - someone who was denied access to the public realm. In Athenian democracy, "private life" was the life to which women and slaves were relegated. Public life was only for citizens. In Arendt's view, participation in modern economy - free or centralized - was just as restrictive as running a household in ancient Greece. Hence the freedom to own, or to be free of want, took a back seat to political activity.

Because Arendt rejected the conventional views of her time, she lacked the safety net of mainstream thought to fall back on. Her attempt to develop a new political approach took her on a vast intellectual journey that traversed broad swathes of human political history and exposed her to ideas, experiences and social constructs that helped her create a language of her own. Among them were the doctrines that gave rise to the great revolutions of the modern era, the political models of ancient Athens and Rome, and phenomena such as colonialism, racism, death camps and the Gulag.

Multidisciplinary thinking

Considering the scope of Arendt's interests and the comprehensiveness of her thinking, it is not surprising that her books cross disciplinary lines: In her doctorate, she offered an existentialist interpretation of St. Augustine's concept of love. Next, she wrote a biography of Rahel Varnhagen, a German Jewish woman who lived in Berlin in the early 19th century and hosted a famous literary salon. Critical of modern politics and mass society, she called for the return of the Greek polis.

For that reason, she also supported the American political model, in which patriotism was based on accepting the constitutional principles of freedom and liberty rather than shared ethnicity, language, history or tradition. Taking her cue from her studies of religion, Arendt used the concept of evil to analyze totalitarianism, although it was a concept that was regarded as hopelessly passé at the time. Between her various pursuits, she published articles in the newspaper and tried her hand at philosophical journalism.

There was no political debate in the United States that Arendt did not take part in, from the 1940s until her death in 1975. In the process, she managed to distance both friends and foes. On the other hand, she took pains to preserve her Jewish identity. After fleeing from Nazi Germany to Paris, she worked for Youth Aliyah. When the war broke out, she was arrested and sent to a detention camp, but succeeded in escaping to America in 1941. From 1941-45, she wrote a column for the German-language Jewish newspaper, *Der Aufbau*, headquartered in New York, addressing the burning issues of the day in the Jewish community. From 1944, she directed research for the Commission of European Jewish Cultural Reconstruction, whose task was to track down the spiritual treasures (i.e., books) left behind by European Jewry and find new homes for them. Arendt traveled frequently to Germany in this capacity.

Arendt's Jewishness also played a pivotal role in her writing. Her most important book of political theory explored the horrors of totalitarianism through the prism of the Holocaust. Beyond that, Arendt took an interest in the affairs of the State of Israel. She declared that the fate of Israel personally affected her more than that of any other country in the world. Her commitment to the Jewish people began to be questioned, however, in the wake of her report on the Eichmann Trial. This report, first published in 1963, as a series of articles in *The New Yorker*, and later as a book, cast a shadow over all the rest of her writings, and was predominant in shaping her public image.

Arendt was perceived, after the publication of this report, as a proponent of the "functionalist" approach that tried to find a modernist explanation for the Holocaust while ignoring the identity of the perpetrators and the victims. In practice, Arendt never accepted this approach. She insisted that the Holocaust was unique, and unlike any other crime of the modern era. In her correspondence with German intellectuals, she refused to compare Auschwitz to any other mass killing linked to war, such as Dresden or Hiroshima. In her eyes, Auschwitz was not war-related because the Jewish people, whom the Germans sought to wipe out, were not a party to the war. Hence the actions of the Germans were not "war crimes," which could be

justified, at least in theory, as an attempt to defend their country in a time of emergency.

A new kind of evil

It is hard to come up with a utilitarian explanation for the Nazi plan to exterminate the Jews. It was an unprecedented phenomenon that violated the basic laws of the social order, which is founded on utility and the desire to live. A new kind of evil was thereby created, what Arendt called "crimes against humanity." This evil constituted an attack on human variety, emptying the words "humanity" or "human race" of all meaning. But the outcry aroused by her book was set off not so much by her philosophy as by her attitude. Her criticism of the way Israel's leaders ran the trial, her hasty judgment of the actions of the Judenrat, and her non-empathetic tone, hurt the feelings of many Jews, especially in view of the fact that it was barely 20 years since the war. Her remarks about the passivity of the Jews and their willingness to cooperate in their own destruction caused even her friends to back off and doubt her loyalty to the Jewish people.

In fact, there was no real basis for this. When a German journalist interviewed her in 1964, Arendt insisted: "If one is attacked as a Jew, one must defend oneself as a Jew. Not as a German, not as an upholder of the Rights of Man, or whatever." Arendt picked up the challenge by forging a new language that would allow for a discussion of Jewish politics after the Holocaust. In the literature, her ideological support of Jewish particularism is hardly mentioned, but many of the letters now being published are about Jewish issues, thereby providing insight into some of her less known sides.

In the biography of Varnhagen, Arendt describes how she tried to escape her Jewish identity, but to no avail. She takes an unambiguous stand, insisting on the importance of acting in accordance with the duties imposed by one's identity, rather than trying to shirk them. In her columns in the American Jewish press, she also tried to establish a political stand that would defuse the conflict between universal humanism and Jewish national autonomy.

When news of the Jewish genocide in Europe began to trickle in, Arendt stood up for Jewish political action and the establishment of a Jewish army on the premise that human beings can live a free and moral life only as part of a political community. The failure to assimilate in Europe, in her opinion, proved that the Jews needed an army that would enable them to create a political community of their own in which they could exercise freedom and moral responsibility. In this, as well as her disapproval of the non-political existence that the Jews lived in the Diaspora, as she put it, Arendt was a Zionist. In a deviation from classic Zionism, however, she wanted to see Jewish rather than Israeli sovereignty, and communal rather than territorial politics.

Arendt's perception of Jewish politics was deeply entwined with her fundamental moral-political view, which accentuated the fructifying tension between

universal humanism and collective identity. In her eyes, morality was based on being able to tell ourselves that we had fulfilled our moral obligations, which also included obligations to those linked to us by accident of history or birth - family, community or nation. To ignore these others, to forget who you yourself are, to relieve yourself of responsibility - these are unacceptable moral choices. But fulfilling these obligations is not sufficient, because we also have obligations toward the human race as a whole. Humanity and the political community complement one another and are ultimately inseparable.

When there is no appreciation of human value expressed through universal rights, radical evil emerges as a system in which all human beings become equally superfluous. Although these rights must extend to "all members of the human family," as the UN declaration puts it, their implementation depends on belonging to the political community and assuming responsibility for it. Hence the only way to safeguard human rights is by establishing a solid network of legitimate, democratic countries that promise their citizens rights and protection under the law.

Arendt tried to explain to some of her critics that identity was not everything. To others she tried to explain that neither was it nothing: Your identity and my identity are important, and especially the shared identity that binds us and obligates us. The fact that we are individuals does not remove us from the collective, and the fact that we belong to a collective does not exempt us from fulfilling our moral obligations toward those outside it.

Arendt also applied this principle to the Jewish people. It was absolutely clear to her that the Jews needed a political space where they could shape their lives as they saw fit. Even when she wrote in 1947 and 1948 that the military and violent components of the State of Israel would lead to a permanent state of conflict, she knew that there was no alternative. Her criticism of Israel emanated from her deep commitment and solidarity with the Jewish people. The relentless attempt to come to grips with the tricky question of how to be a human being, a citizen and a Jew all at the same time - that was Hannah Arendt's way of grappling with the problem of Jewish existence in the 20th century.

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